

philosophy had once been as vital as the other, and the battle was fought, not between a Puritanism solid for one view and a State committed to another, but between rival tendencies in the soul of Puritanism itself. The problem is to grasp their connection, and to understand the reasons which caused this to wax and that to wane.

"The triumph of Puritanism/' it has been said,¹¹ swept away all traces of any restriction or guidance in the employment of money." ** That it swept away the restrictions imposed by the existing machinery is true ; neither ecclesiastical courts, nor High Commission, nor Star Chamber, could function after 1640. But, if it broke the discipline of the Church of Laud and the State of Strafford, it did so but as a step towards erecting a more rigorous discipline of its own. It would have been scandalized by economic individualism, as much as by religious tolerance, and the broad outlines of its scheme of organization favoured unrestricted liberty in matters of business as little as in the things of the spirit. To the Puritan of any period in the century between the accession of Elizabeth and the Civil War, the suggestion that he was the friend of economic or social license would have seemed as wildly inappropriate as it would have appeared to most of his critics, who taunted him, except in the

single matter of
usury, with an intolerable meticulousness.

A godly discipline was, indeed, the very
ark of the
Puritan covenant. Delivered in thunder to
the Moses
of Geneva, its vital necessity had been the
theme of the
Joshuas of Scotland, England and France.
Knox produced a Scottish edition of it ; Cartwright,
Travers and
Udall composed treatises expounding it.
Bancroft

exposed its perils for the established
ecclesiastical

order.*⁴ The word " discipline " implied
essentially

⁴< a directory of Church government/
established in
order that " the wicked may be corrected
with ecclesias-
tical censures, according to the quality of
the fault " ; "